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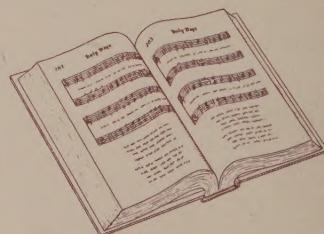
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# Forth

## - The Spirit of Missions

Volume CV

FEBRUARY, 1940

No. 2

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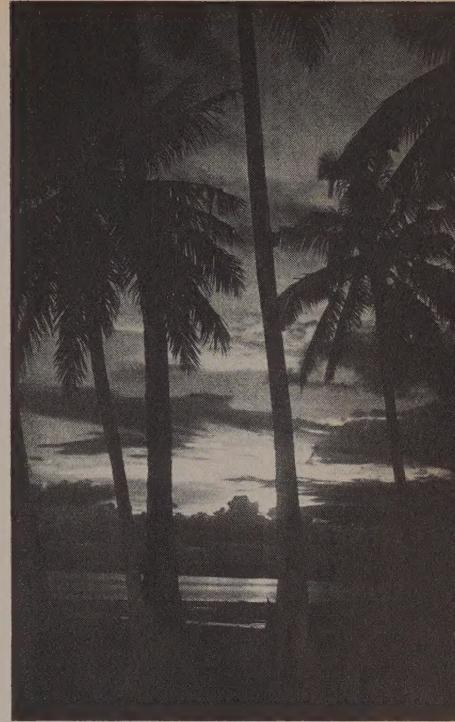
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(Above) Sunset through palm trees in the Philippines. Lovely sights such as this are common in the Zamboanga area where the Church carries on a highly successful work.

THE COVER: A few years ago, a young man came out of India to this country to study for the ministry. After his ordination, he returned to his native land to give his life to the Church. On the cover of this issue is the Rev. John Aaron, known to many Americans, and his wife. This photograph and the design which accompanies it form one of a series of six attractive posters issued by the National Council's Department of Christian Education in connection with the children's Lenten Offering.

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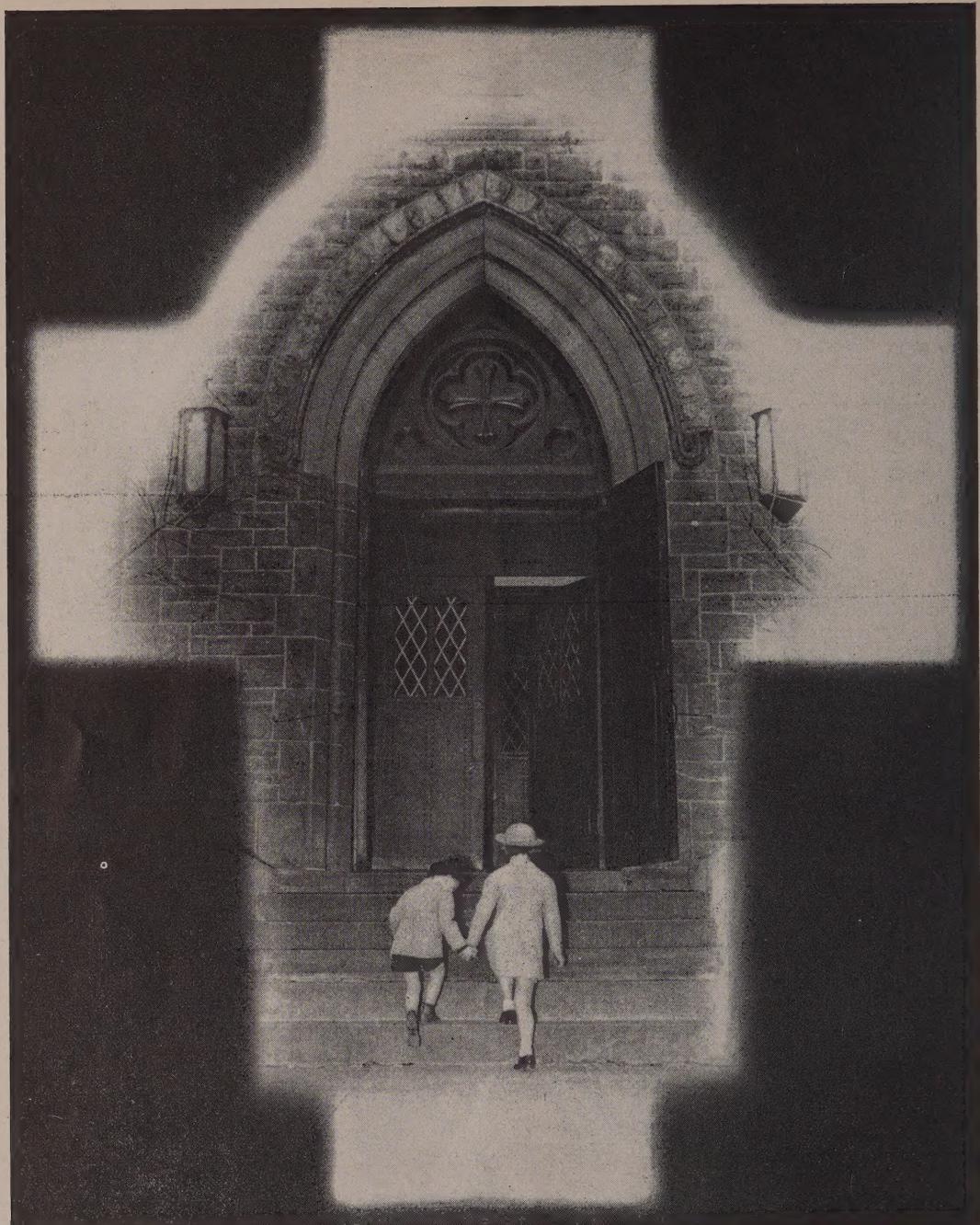
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JOSEPH E. BOYLE, Editor

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# The Open Door

CHILDREN of many lands are finding, in increasing numbers, the Open Door of the Church and are entering. "Christians Everywhere" is the theme of Lenten study for children this year. Prepared by the National Council's Department of Christian Education, the program is designed to help children realize that the Christian life is going on around the world. Photo shows doorway of St. Paul's Church, Flint, Mich. St. Paul's recently celebrated its centennial.

**A**RISE, shine; for thy light is come! Christmas reminds us of the coming into our human life of Christ, who is the light of the world. The next great festival of the Christian year is Epiphany, which teaches us that we must not be content with enjoying this light ourselves, but we must help Christ to send its rays into all the dark places of the earth.

The Lenten Offering gives the children of the Church an opportunity to take part in this joyous task. Each penny that we contribute will be a little ray of light going out from our lives to help brighten some life which is still dark because it has never had the opportunity to know Christ. As we put these pennies into our Mite Boxes, let us remember His words: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

This saying of Christ reminds us that in order to help Him lighten the world something more is needed than giving our money. Our contributions are a means by which men are enabled to see the witness which our lives give to Christ's saving power. It is the light of Christ shining in our lives, making us loving, pure, honest, truthful that transforms our money gifts into light-carrying rays.

Shall we not then during this Lent pray to Christ to come into our lives that we by our good works may become convincing witnesses of His saving power? Then as He lightens up the dark places in our own lives, we will be ready to obey enthusiastically and joyfully the command: "Arise, shine; for thy light is come," and will welcome the opportunity which our Lenten Offering gives us for helping to shed it abroad in the dark places of the world.

Thousands upon thousands—650,000—gay little green and white boxes left National Council headquarters recently for destinations in all parts of the world. They are the Lenten Offering boxes for children and after Easter they will return, figuratively at least, with perhaps \$300,000 representing consecrated labor and effort on the part of youth. The offering is for the missionary cause of the Church. At the right, the Presiding Bishop is shown in the hallway at Church Missions House just as the boxes were starting on their journeys. With him are Kent Cooper Fry and Mary Patricia Fry, two of the thousands of youngsters who will fill boxes.

# Arise, Shine!

## A LENTEN MESSAGE

by

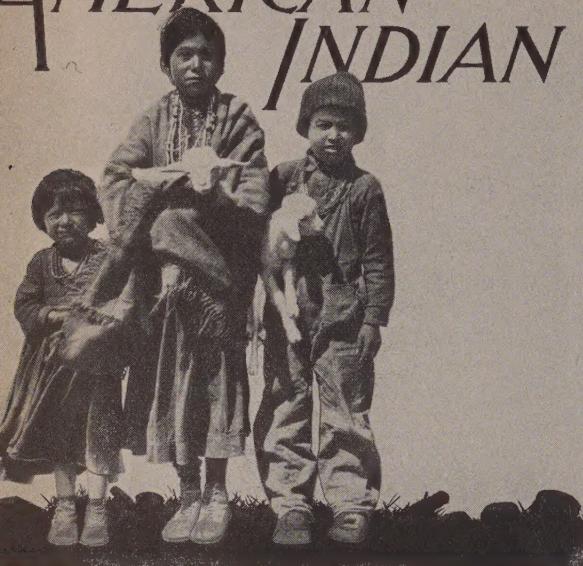
**HENRY ST. GEORGE TUCKER**

**The Presiding Bishop**



# CHRISTIANS EVERYWHERE

## AMERICAN INDIAN



Six attractive posters, such as that at the left, have been issued by the National Council's Department of Christian Education in connection with the Lenten program for Church Schools. Others in the series are: China, World Fellowship, India, the Philippine Islands and National Council Headquarters. Stories on these various fields are contained in the study handbook. Thousands of children around the world will be studying these stories during the next six weeks.

reveal Christian social living, they witness for Christ. But the difficulties which they face are far greater than those that we encounter; therefore we reach out brotherly hands to help them in the work of extending the Kingdom of Christ in China.

The Christians in India are not sitting idly waiting for charity from us. They are building up Christian family life, they are witnessing to the love of God among millions who know only fear and degradation, they

Christians in the worship of the Church. The story of the Niobrara Convocation tells of the important place the Church has in the lives of the Indians of South Dakota.

We must not idealize the Christians of our Missionary districts whether domestic or foreign. They are probably just about as good as Christians are in older and more settled parishes and dioceses. They are neither "rice Christians" nor angels. They have their failures and weaknesses as we have ours. But they are carrying forward the Christian life and they are doing this in the face of powerful opposition. They are younger members of the Family of God and they look to us for appreciation and for assistance.

They are not strangers. If we think of the Church as an army, these fellow-Christians of ours are regiments of recruits who are fighting in dangerous places. We owe it to them to stand by them in difficulty. If we think of the Church as a family, then they are our brothers and sisters who are upholding the honor of a family, and deserve our loyal fellowship. In neither case are they parasites or beggars. They are comrades in the Kingdom of God.

They are not merely copying our ways. They are developing new

## Comrades of the Kingdom

by DANIEL A. McGREGOR

The Church in missionary districts, both at home and abroad, is not merely the recipient of our bounty; it is witnessing, giving and working for Christ in places of special difficulty and we realize this and give a hand of fellowship and assistance to our loyal comrades.

The Christian life has been planted and established in China and India, among the Negroes and mountaineers, and in the western parts of our own country. The Church would go on in most of these places if we withdrew our help but it would be with great difficulty and with poorer results.

The work of the Church in China is being carried on by Chinese Christians. They preach the Gospel, they

are showing new attitudes of hope and faith to those who have never known such a life. It is they, not we Americans, who are spreading the Christian faith in India. They and we are comrades of the Kingdom, and one comrade helps the other when the difficulties are great.

In the materials provided for the Lenten program in the Church schools this year the emphasis is on this fact, that everywhere in this world the Christian life is going on among the peoples of every land. The story of Soochow shows how the fellowship of the Church is real in China. The story of Dornakal shows how Christians in South India are active in Christian witness. In Sagada we see the faithfulness of Filipino

methods of Christian living. The Week of Witness in South India appears more like a method of the Salvation Army than like a method of the Episcopal Church. And this is all to the good. The trek of the Indians of South Dakota is more like an Indian tribal gathering than like a conventional Church Convocation. The journey of the Chinese parish is more like a Chinese family excursion than anything we see in America.

Christians in missionary lands are pioneers of a great movement. They face the difficulties that pioneers always meet. We who form the central body of the Christian movement must stand by our comrades, the pioneers, and give them the backing and support that their work needs.

# Learning & Giving

by

VERNON C. McMASTER

THE Lenten Offering gives parish leaders a fine opportunity to plunge boys and girls into the Church's world-wide work. It provides the best occasion at present for the whole Church school to worship, study, and work together for a single purpose. An ever increasing number of schools is making the most of this opportunity to plan and carry out missionary enterprises.

One school in the East decided to build an "ideal city" last year when the theme was *City Life Around the World*. One of the boys, ten years of age, became deeply interested in the school project. In order to help his Church improve city life, he set himself a goal of \$10 for his Lenten Offering. The more he worked on the project and learned about the needs, the more his sense of responsibility increased. The original goal of \$10 was soon reached. Harder and harder he worked. Easter day he brought his box. It contained \$30.70. He had earned the money himself by making fine bird houses in two colors with water tight roofs; by selling FORTH and other things; and by doing odd jobs. The school project had aroused a real interest which he expressed in dollars and cents.

Last year a school in the Middle West used the public address system to advantage. This may be described as a mock radio hookup with those making the addresses in one room and the audience in another. It has the advantage of using a medium, the loud-speaker, with which boys and girls are familiar, while those on the program are shielded from the view of other members of the school. The microphone and amplifier placed in the sacristy were connected with the loud-speakers in front of the choir stalls in the chancel. Everything to be done on Sunday morning was rehearsed on Saturday afternoon by the boys and girls who made up the cast each week. At first it was difficult to get the young people to take

part but after the second Sunday many were seeking opportunities.

One school in the South has been using visual aids for years. Each Lent the school decides upon the financial goal to be set. The total amount is then divided into six parts, each part being the goal for one Sunday. One year a large clock face was used to represent the goal of \$125: ten minutes after the hour was \$20.80, twenty minutes \$41.60, etc.; the minute hand had a Lenten box slipped over it. Another device was a six-rung ladder leading to the diocesan banner. On another occasion a lighthouse was used. One year a long table was set up: at one end were twelve figures representing

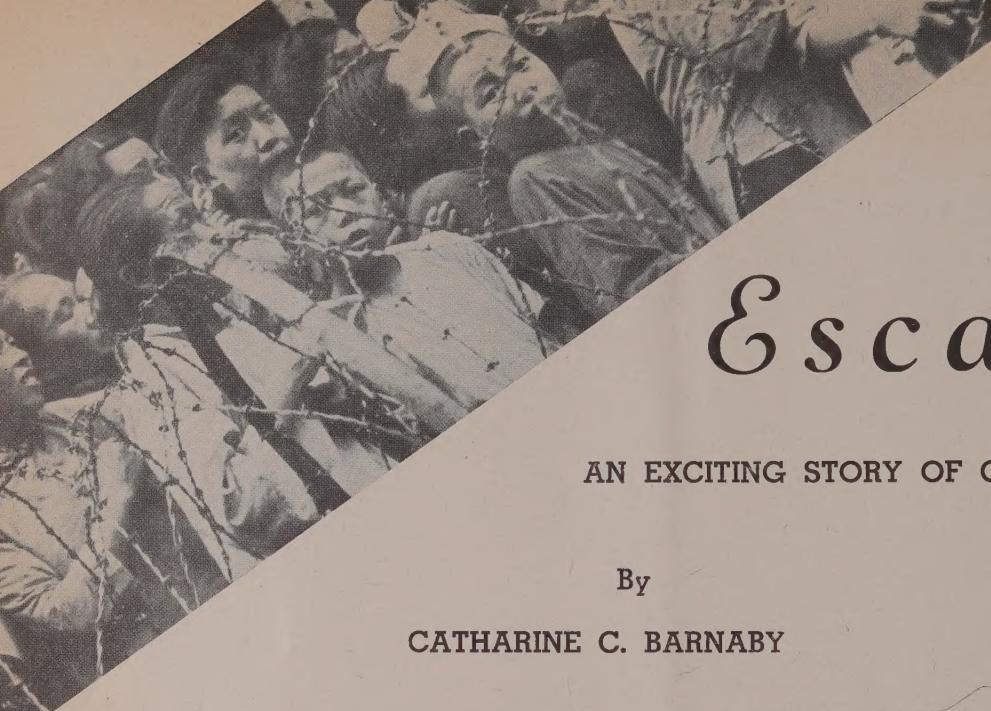
priests, deaconesses, nurses, doctors; at the other end were figures representing people of different races; chalk marks on the table indicated how much money it took to send a doctor or a nurse or a deaconess or a priest to those in need.

Another school in the South decided that the educational program was not complete even with the presentation of the offering so a Parents' Day was planned for the second Sunday after Easter in order to give the parents an opportunity to see just what the school had been doing. The first part of the program was a sample Lenten service of worship, conducted by the young people, show-

(Continued on page 31)

Typical of the many boys and girls around the world who will be exercising youthful ingenuity to earn money for their Lenten Offering is the group below. Selling FORTH, formerly "The Spirit of Missions," is the delightful task these boys are starting out on. Members of Christ Church, Gary, Ind., (the Rev. James Foster, rector) they are left to right: Patrick Foster, Stanley Rigby and Frank Rigby.





# Escape

AN EXCITING STORY OF CHINA TODAY

By

CATHARINE C. BARNABY

THE drone of airplanes was incessant as Tsung-mai hurried with her preparations for leaving. There was nothing else to be done. The rice was practically gone, the country people were not around selling eggs and vegetables. She dared not leave her mother and little Ong-mai in the house alone. Zing-fah, her tall scholarly husband, had been so sure that nothing would happen on this out of the way island. Her last letter from him, somewhere beyond Ichang, was weeks old. Now there were daily landing parties, daily lootings and fires. They had lived in their boarded up house in the dimness for a week. If only she had left before, but where could she go?

There was nothing she could do with the furniture. She put a few of her most precious wedding scrolls and silver shields up under the eaves. There had been no electricity for some time but as a precaution she broke the bulb in the socket to make it that much more difficult to use a light there. She had cut her hand rather badly but she merely smeared the blood on her blue servant's apron, and on the child's jacket; anything to make their clothes look dirtier and more unkempt.

They were repeatedly soaking their arms and faces in strong tea and letting it dry. Tsung-mai cut her own and Ong-mai's hair in great

jags. She took peanut oil, mixed it with dirt and smeared it on their heads. Little Ong-mai was much surprised and amused at all this play of her mother's. Tsung-mai was thankful that the little one was slow in talking; it saved explanations. Tsung-mai's mother was sewing what little money they had in the lining of the child's padded trousers. They hoped Ong-mai would not catch cold from the open backs because she wasn't used to wearing this country style.

Hurry, hurry, they must be ready to leave just at dusk and their bundles had to be made up. They would have to do without bedding, they could wear several layers of clothes and if they got a launch tonight perhaps the journey would not take too long. They would still have to walk sixty *li* across the country but she mustn't think ahead. Now was the time. Now they must be leaving.

The launch landing was crowded when they arrived. Tsung-mai's mother had taken a long time to walk with her bound feet and there had been no rickshas—even if there had been, they were too poor to use them. They would have taken a wheelbarrow but they had come the round-about way through muddy alleys, by tight locked gates, past mangy dogs nosing in garbage piles. No lights

showed, for all the wooden store fronts were kept up these days. Passing the sentries at the city gates had been the greatest ordeal but their dark complexions and purposefully stupid faces had passed them through with only a superficial searching. True, the sentries had taken the food from her mother's basket but she had endured it stolidly. Tsung-mai was glad she had not tried to bring a bedding roll as all of them had been pierced with bayonets.

They stayed at the edge of the crowd at first trying to gauge the best way to find out what was happening. Tsung-mai talked to one or two women in broad country dialect and found a launch was expected at any moment; some of the group had been there all day. Staring ahead at the crowd and their bundles of bedding, their boxes, their bamboo poles and baskets, it didn't seem as though there was a boat big enough to hold them all. But she had seen boats loaded before and knew that the crowd would get on until the boat was fairly ready to sink and the crew had to push them off with boat hooks.

There was nothing to do but wait—they would be lucky to get off before the next day.

At the screech of the launch whistle the crowd stirred itself to

(Continued on page 27)

# Voices Out of the Darkness

## A STORY OF FAR-AWAY INDIA

THE first day of the week when it was yet dark, the voices of children singing wakened the mission staff at Dornakal in south India. Under the stars the boys and girls from the mission schools were marching in procession around the boundaries of the Cathedral, singing their throats out.

As the Bishop, the Rt. Rev. V. S. Azariah, and others came from the mission residences, they could see in the starlight people hurrying from the country all around toward the Cathedral.

Arriving at the church they slipped off their sandals and knelt on the white floor. The littlest children strayed about, perfectly at home in their own Cathedral. The singing here is matchless, says Miss Eleanor Mason of the Bishop's staff. Words and music are Telugu. The service is long and unhurried. The Ten Commandments are sung in full, and against the background of life in their non-Christian villages where every sin is real, the congregation sings "Incline our hearts to keep this law."

Offerings are received partly in a brass jar, for money, and partly in baskets or otherwise for other gifts, mostly rice, or whatever the people can bring. One small boy, on this Easter morning, approached the chancel with great dignity to leave his offering and extracted from under his shirt where he had held it through the service, a live baby chicken. The Bishop and his clergy graciously received it and managed somehow to look after it without disturbing the rest of the service or hurting the feelings of the little boy.

Dawn was breaking when the congregation went up to the altar. When the service was over they went out under the hot blue Indian sky and returned to their distant homes.

This was not a congregation made up of a near-by Christian community. Many had come by ones and twos from distant villages where most likely they are the only Christians. Many a Christian teacher and his wife live in lonely places where they have no Christian companion-

ship, no other even partly educated neighbors, no medical care for their children, little pastoral care for themselves.

It is a great day when the Bishop comes to such a village for his visit. In one place the group of candidates for baptism were very simple people, not young, and quite unable to read or write. Their teacher was utterly faithful and painstaking but perhaps a bit lacking in imagination. He had been trying for several months to teach them to say the Lord's Prayer but they could not learn. One or two phrases and they were lost. The outlook was bleak.

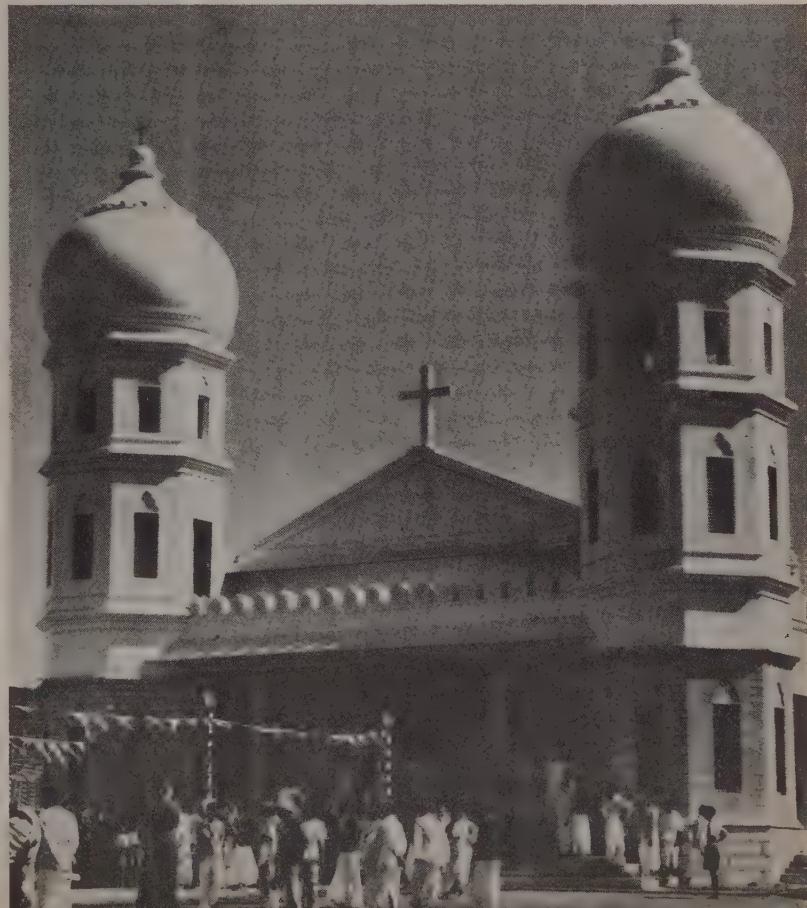
The Bishop was to spend four days with them. The first day he gathered them around and led them to talk about prayer. What, he asked them, would they want to ask of

God? One man wished that his neighbor's pigs might be kept out of his garden. The Bishop led them on to think of other daily needs, and so they learned the meaning of "give us our daily bread."

Next day he asked what things they were sorry about. Stealing—they said—drunkenness. They learned to ask forgiveness. Next day, the needs of people around them—Thy kingdom come. Thy will be done. When the Bishop left they still might not have been able to repeat the Lord's Prayer in order, but they had learned something about how to pray.

These people were at the bottom of the intellectual ladder, but these and others are seeking admission to the Church at the rate of ten thousand a year in the Dornakal diocese.

(Below) The new Cathedral at Dornakal, India, with natives coming up for an early morning service such as that described in the accompanying article.



# Saswe

A THRILLIN



(Left) Elizabeth, typical Indian girl such as those served by the Church in South Dakota and among whom Mr. Deloria works.

**A**CROSS the wide Dakota prairie came a long, clear call. Saswe, the Indian chieftain's son, stopped suddenly and listened. It was the fourth year that he had been startled by this sudden call. Each time it came in the autumn. Never did his companions hear the sound.

After this fourth experience Saswe was certain that the Great Spirit was summoning him and he went off into solitude to fast and pray for the message. On the fourth day, when his body was weak, it is said that his spirit was led westward until it came to a great *tipi sapa*, a black sacred lodge. Here he met the Power that was to direct him in his medicine work and he learned the herbs with which he later saved many lives. So he concluded that the black *tipi* was a symbol of life renewed, and he determined to give the name "Tipi Sapa" to someone he loved. It was given to his first son.

Tipi Sapa spent his youth, as a chieftain's son, learning to scout, to hunt, to be humble to his people and counsel them well. When his father,

who was priest and medicine man as well as chief, went to heal the sick, Tipi Sapa went along to carry the sacred drum. But as he was growing up he was drawn by chance into a mission, and gradually he became attached to Christianity. He gave up the sacred Indian dance to the sun. He put on white man's clothing and, despite the scorn of his friends, cut

(Below) The Rev. Vine Deloria who is carrying on in the footsteps of his father.



off his long scalp-lock, the proudest possession of a warrior.

Tipi Sapa went away to school for several years and returned bearing the name of Philip Deloria. The people forgot their taunts and were willing to accept him as their chief but he balked at the final requirement. He would not kill a man. He was no coward, but he could not kill. Finally he said: "I lay down my chieftainship for another to take. I follow the road of my Captain, Christ, until the day when my spirit goes to the Great Spirit."

For nearly half a century after his ordination Philip Deloria served his people in the humble spirit of a chief. He spread Christianity among them and brought them into the Church. His horse and buggy were a familiar sight on the prairies for miles around Standing Rock, where he was missionary for forty years of his service. In that time he saw many changes in his people. The buffalo were killed off, and *tipis* were replaced by houses. Warriors were supposed to become farmers. Saloons were being built at the edge of the reservation by white men. Philip Deloria felt that if the Indians, beset by temptations and new habits, did not tie themselves to Christ they would lose their way.

To carry the message to these people, he faced all the dangers and the hardships that Dakota can offer. He knew a temperature that ranged from 115 degrees above zero in the hot, dry summer to many degrees below zero in winter. Sometimes when he arrived at a mission his clothes and even his eyebrows were white with frost. On other occasions he had to wrap himself in his fur robe and lie down on the floor of the buggy to keep from freezing, while his horses followed the trail. In good weather he liked to lie on the grass under the endless blue sky or

# Hears Call--and Answers It

## ORY OF A SIOUX INDIAN CHIEFTAIN

the stars and there to compose his sermons.

Philip Deloria wanted to teach his people about other Church members throughout the world and to help other missions. His congregations raised money for earthquake sufferers in San Francisco, for needy Belgians and Armenians during the World War, and for Chinese children in Church schools. He translated the prosaic names of Church funds into catchy Dakota phrases that appealed to the people.

Philip Deloria lived just long enough to know that his only son had been ordained and was returning home to minister to the Dakota Indians. Today Vine Deloria is carrying on much the same work as his father, traveling constantly from station to station, visiting homes and doing service.

Two little boys, 9 and 11 years old, are examples of his strong followers.

The boys, Benny and Junior Artichoker, walked nearly seven miles to church one Sunday because they wanted to give their loyal horse a day of rest.

Vine Deloria tells with amusement of the evening when two friends who were calling on him asked about the progress of his mission. Was the work getting any results? Was it really worthwhile? As he was making a mental search for convincing facts, there was a knock at the door. Two adults whom he had never seen entered to say that they wished to be baptized as soon as possible. With more than ordinary satisfaction he took their records. Within a half hour a second knock sounded at the door. Two more adults, whom the priest had never thought interested, asked to be baptized.

The guests were then convinced that Vine Deloria, like his father, was wasting no time as a missionary.

At the right is another typical Indian girl in South Dakota. At the bottom is a group of Indians come for the annual Niobrara Convocation. Directly below is a procession at the same convocation.



# Warm Breezes, Spices, Palms

THESE AND OUT-RIGGERS ARE  
PART OF PHILIPPINE SCENERY



(Left) An integral part of the landscape in the Philippine area described by Mr. Pickens in the accompanying article is the vinta or sail boat.

in all the world. The Samal loves blended primary colors, especially in his square sails.

"A white sail with pink stripes here, black there, in a fantastic pattern, the sea so transparent that the coral beds beneath fly by like the mangrove forests on the shore, the thick clouds hanging lazily overhead, thus we sailed. Sharks and octopuses may be in the water, rats may be in the coconut trees and giant cockroaches among the copra, but life took on a sweetness from the deck of the vinta, as the prow carved its way through the warm sea.

"My task in the 'Paradise of the Indies' was to learn as much as I could about the Moros (Moslems). This was a joy and opportunity to learn about a people whose faith goes back to Mecca.

"Of the 500,000 Moros in the southern part of the Philippines, the

largest group is the Samal. These seafaring Moros sail the Sulu sea; formerly as dreaded pirates, now as fishermen with piracy as a sideline.

"It is among this group we minister. For more than twenty-five years we have conducted the Moro Settlement School and Brent Hospital. Whatever prejudices the early missionaries encountered have now given way to deep respect and friendliness. To villages among the mangrove swamps on the shores of the Zamboanga Peninsula, where our vinta took us, the fame of both institutions has gone. The groundwork has been well laid. These people are our special problem in the Philippines, the doors are opened and a welcome is there.

"I doubt if the Mission field offers a greater opportunity and challenge to the Church than Zamboanga and the Samal Moros."

COLORED sails skimming over the transparent waters of the Sulu Sea carried the Rev. Claude Pickens along the shores of Zamboanga and the southern coasts of the Philippine Islands while he explored the regions where the Moros live, the Moslem people who for so many centuries have lived about here and among whom the Church is working. Mr. Pickens has this to say of the area:

"The name Zamboanga connotes warm breezes, spices, palms along a coral beach. I can think of no better place for a summer or winter vacation; in fact I consider the Straits of Basilan as an ideal place to visit at any time.

"In 8 months I traveled more than 3000 miles in the southern Philippines. This took me to huts in the forest where the timid Tirurai came to the early Communion at an altar improvised on the only table for miles around. It took me by many paths in the kogan grass to primitive people who have known Christ but dimly for less than a score of years.

"It meant many glorious sails in a Samal Moro vinta, or out-rigger, which for sport cannot be equalled

Each Samal village has its sanngal or mosque, such as that shown below. The apse-like section at the end is characteristic of the Samal mosque.



# Virgin Islands Offer Picturesque Opportunity

In rural sections of the Virgin Islands, one sees such picturesque sights as the bell tower at the right. F.P.G. Photo

TINY islands, little more than mountain peaks rising up out of the ocean. Villages huddle close to the harbor where picturesque sailboats lie alongside sleek pleasure liners. Narrow streets scarcely more than alleys, bordered closely by low houses, lead away from the harbor toward the mountainous land behind. Tropical trees and plants and great fields of sugar cane stretch out on all sides. Such are the Virgin Islands.

The three islands, northernmost of a large, scattered group east of Puerto Rico, have belonged to the United States since they were bought from Denmark during the World War, and in that time they have been the center of difficult but promising activity on the part of the Church.

The Islands—St. John, St. Croix

The smiling youngster (below) is typical of those observed in rural Virgin Islands.  
F.P.G. Photo

and St. Thomas—are extremely picturesque to the traveler, but underneath the colorful garb are poverty, unemployment, a background of slavery, and a great class of landless peasants. There is nothing easy about missionary work in conditions such as these, but the Church has shown increasing success since it took over the jurisdiction from the Anglican Church more than twenty years ago.

The four churches are located on two of the islands. All Saints', largest station from the standpoint of baptized members and communicants, is at Charlotte Amalie on St. Thomas, a mountainous island about five miles long. St. Thomas has no factories, and employment is a great problem. About 90 per cent of the population here, as on the other islands, is colored. A few of these colored people have a background of education and culture and they are able to become government executives, business and professional men. But their number is small. A huge majority lives in insecurity, not certain where the next meal will come from but confident that the Lord will provide. Some of these people, having no fit clothes or shoes to wear, cannot always attend services, but they have a deep feeling for the Church.

Although All Saints' seats only 500 persons, there are 1,800 communicants and 3,300 baptized members. The staff of four persons, including two priests and two deaconesses, is far too small to do all the needed work of social service and religious education. In spite of this they maintain an alms house for old and homeless women, a Sunday school that meets in four sessions in order



to have room for its 800 or more members, a daily vacation school for 100 children, an orphanage and a day nursery.

On the island of St. Croix are three churches: St. Paul's at Frederiksted, St. John's at Christiansted, and Holy Cross in the center of the island. St. Croix, six hours by steamer from St. Thomas, is fifteen miles long and has been devoted chiefly to sugar production for many years. The people here, too, are landless, and for employment they depend upon the Government and the Virgin Islands Company, producer of rum and sugar. For many persons the only opportunity is casual labor. St. John's has a communicant list of more than 700, St. Paul's more than 400, and Holy Cross at least 150. The people, poor as they are, do what they can. Recently an old colored woman who had received a grant-in-aid of \$3 from the Government brought 50 cents to the church to help meet a \$3,000 debt on the rectory.

With as extensive a program of social work as finances will allow, and with great loyalty on the part of the people, the Church in the Virgin Islands has grown steadily until today it has more than 3,000 communicants and about one-seventh of the islands' population.



# The Bond of the Family

That's what National Headquarters are and in the following article a fascinating glimpse of what goes on there is given

A CHURCHMAN in New York City admits that when he wants information of almost any sort he always calls the National Church headquarters, Church Missions House, because someone there is certain to answer his question. The information he seeks may have to do with the arrival of a ship, the adoption of a baby, or the date of his parents' wedding anniversary. His first thought is to consult someone at the National Council.

Activity at the Church Missions House resembles in many ways a switchboard with trunk lines to every

part of the United States and to four other continents. In addition to the flood of regular business that goes on with unending variety, there are always the usual "wrong numbers," unanswerable questions and strange requests from individuals who fail to understand the working of the switchboard.

The business carried on by the 116 employees of the National Council at its headquarters is actually worldwide. It concerns, directly or indirectly, more than 3,000 Church workers, 2,500 of whom are in the foreign fields, and ultimately it touches

about 5,000 clergy and a million and a half Episcopal communicants everywhere.

The Church Missions House, located at 281 Fourth Avenue, is the home of the National Council, which is charged with developing the missionary, educational, and social work of the Church between sessions of the General Convention. For the benefit of new readers, the departments under the Council include Domestic Missions, Foreign Missions, Christian Education, Christian Social Relations, Finance, and Promotion. To these must be added the Woman's Auxiliary and other related offices. This article will not attempt to outline their functions but only to illustrate them with scattered incidents.

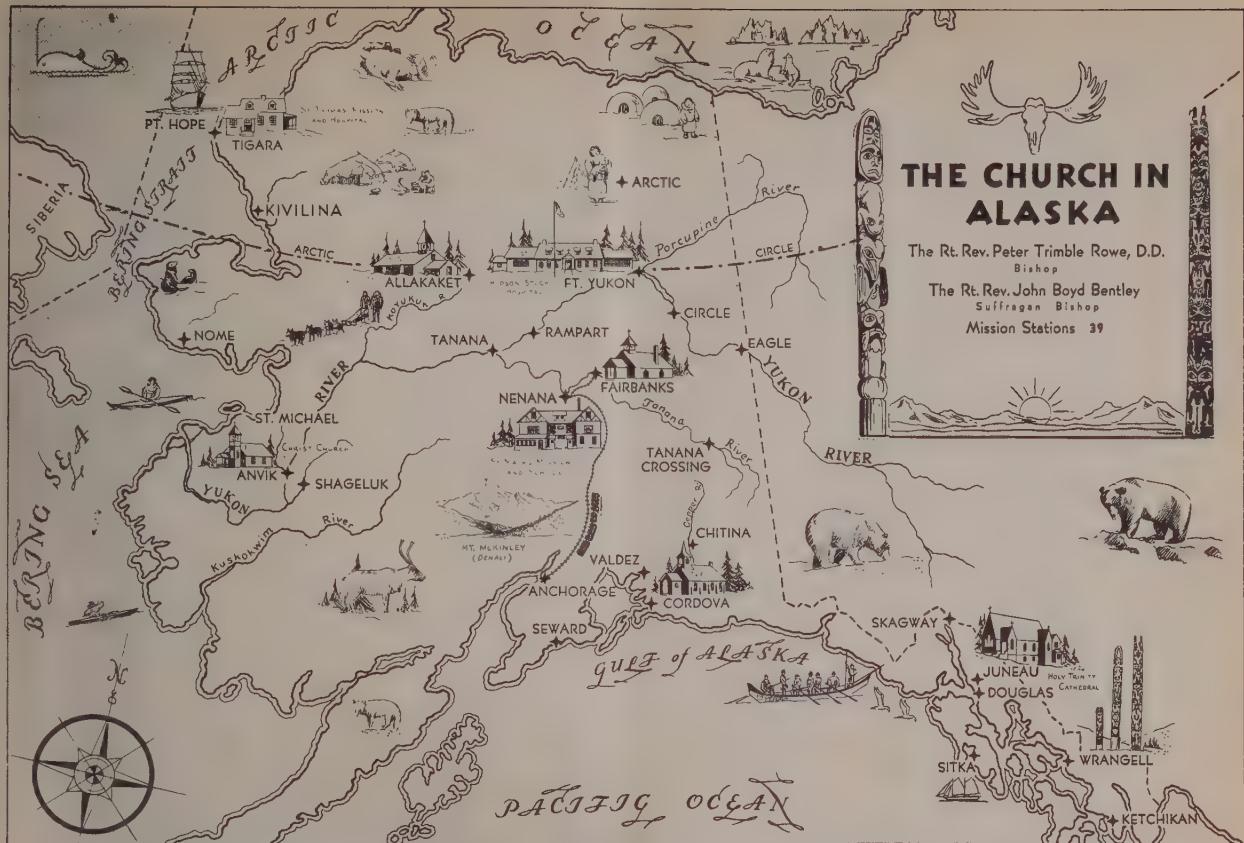
The scope of the work carried on by the National Council may be seen from the fact that 401,000 pieces of mail went out of the shipping room in 1939. In addition to first class mail, there were pamphlets, books, magazines, and information, mostly in answer to requests from Church members. Almost 60,000 pieces were packages.

For many foreign missionaries stationed far from department stores and wholesale houses, the staff of the National Council is a necessary personal shopper. Twice a year a supply of condensed milk goes to the leper colony at Kusatsu, Japan. Barrels of salt fish are shipped to China. To Liberia recently went more than fifty cases, which contained everything from tins of nuts and a used rifle to an electric plant—engine, switchboard and all.

The House is not just a point of shipment to other parts of the world. Incoming mails bring a wide variety of requests and offerings. In a fairly typical post-holiday mail recently came a letter from an individual in Charleston, S. C., who had a dollar to spare and wanted it to be spent on a truck for a missionary in China. The same day a school in Virginia offered \$25 to aid refugee children,

## CHRISTIANS EVERYWHERE





(Continued from previous page)

"preferably Finnish." In response to a *Forward* leaflet note that three cents would keep a Chinese refugee for a day, Church members sent enough money in that one mail to maintain a refugee at the present cost for more than a quarter of a century.

Wrote a southern boy who had previously asked for literature about the Episcopal Church: "I have read 'Heal the Sick,' 'Go Ye and Teach' and 'Preach the Gospel.' I am very much interested in rules or regulations of the Church, such as not eating meat on Friday. I am waiting eagerly your reply."

It is in answer to sincere letters like this, from children and adults of all ages, that the Department of Christian Education adds many jobs to its regular program. Little girls who want to learn about foreign missions, young people in schools and colleges who seek Church guidance, churches that want to revise their entire parish programs, all are directed to the educational department.

Into the doors of the Church Mis-

sions House each day go men and women with varying errands. Following on the heels of ordinary businessmen are missionaries from far lands that most Church members will never see. The Presiding Bishop, whose door is always open to visitors, hears a strange variety of stories in the course of a day. Not long ago he was host to the Bishop of Arizona, whose conversation might jump from Navajos to desert grapefruit and on to cliff-dwellers. On the same day he saw a missionary from China, whose tales had a different tone.

Democratic above all things, with a deep fondness for learning, the Presiding Bishop meets all comers with interest. His travels take him many miles from his office. In 1939 he went up and down the east coast from Boston to the Carolinas, west 1,000 miles and once to Cuba for the consecration of a bishop.

A mission in Alaska has been without a nurse for two winters and needs one now to combat a measles epidemic. The Bishop turns to the Department of Foreign Missions. Two

Japanese kindergarten teachers need funds to come to the United States for further study. Children of missionaries return to this country to school and sometimes after a life abroad need help in becoming adjusted to American ways. They, too, are the trust of "281."

Traveling 35,000 miles in about eight months, the new secretary of Domestic Missions has become well acquainted with many of the fields at home.

The dignified title borne by the Department of Christian Social Relations does not make it immune to requests for dress suits and entertainment at parties. The department also is a lure to persons seeking employment and relief.

To offset these "wrong numbers" who must be sent elsewhere comes a letter from a new Diocesan Department of Christian Social Relations, which seeks information about its duties in general and jail visiting in particular. A new parish committee needs a program, a children's home soon to open needs a matron.

# Disaster Is IT SERVES



Minds happily occupied are one of the accomplishments of St. Paul's Neighborhood House, Columbus, Ohio. Above is a group of St. Paul's boys during a leisure moment.

WHEN disaster struck the once pleasant little home of a Columbus, Ohio, family, it struck full force. A married daughter died of tuberculosis. A son of college age was seriously ill with the disease, while two younger children were diagnosed by the Tuberculosis Dispensary as childhood cases. The father of the family had lost his job, and all these sick persons, together with others who were not victims of the disease, were living on a small relief allowance. Food was scarce, and there was no money at all for milk.

When the clouds were blackest, the Dispensary discovered a long-awaited ray of hope. St. Paul's Neighborhood House offered a quantity of milk every day for tubercular persons. For several months this family, burdened so heavily with under-nourishment, disease and sorrow, received two quarts of milk every morning. Today the father has a job and can buy enough food and milk for the family. But during those difficult months, the two quarts that came each day enabled the tubercular children to gain weight and return to normal health. The

House was again able to save imperiled lives.

St. Paul's Neighborhood House is located in the center of an extremely underprivileged section of Columbus. The residents, most of whom are Negroes, have been the victims of unemployment and poverty since the end of the World War shut down the industry that had brought them north. Many homes there have been declared unfit for occupancy. Few of them have gardens, swings, sewing machines, games or bathtubs. All of these things St. Paul's House has.

When a boy was asked why he spent so many hours at the House, he replied briefly: "Because it's warm there." It is not always warm in the homes of that neighborhood.

The House has been called an adventure in coöperation. It was brought about first, as early as 1909, by work of St. Paul's Church a few blocks away. The neighborhood was chosen because it was an industrial district near enough to the parish to make voluntary work possible. At first all the work—that of keeping children off the streets, combating gangs and improving surroundings—

was done by volunteers. Then gradually, as duties became heavier, trained men and women under a full-time director took over. This meant, of course, a financial problem, which was solved a few years ago when the House began to receive support from the Community Fund. The property is owned by St. Paul's Church, of which the Rev. Ronald Garmey is rector, and Churchmen and women are on the Board of Governors.

Because it has contact with nearly every other social agency that serves this neighborhood, St. Paul's House has taken on the duties of a "switchboard" through which persons with needs to fill can find those who will help them. When a family on relief runs out of food a few days before a check is due, it is a worker of St. Paul's House who makes arrangements with a grocer to allow credit during that brief time.

One of the blessings of St. Paul's House is the humble attitude of its director and workers. Housed for years in a building far too small, they do not neglect other work in order to spend their scant funds on larger quarters. Instead they carry their

A volunteer worker directs a class in sewing at St. Paul's House (Below).



# Meet at St. Paul's House, Columbus

LARGE NEIGHBORHOOD WITH AN EFFECTIVE PROGRAM

services out into the neighborhood, holding concerts in churches, conducting play classes on a nearby school ground, visiting in homes where so much can be done. There is no pretense of grandeur about the sensible job of putting a down-trodden neighborhood back on its feet.

At the same time, the doors of the House are always open to other social service agencies. In one of the rooms the Visiting Nursing Association holds a weekly baby weighing station. On one afternoon each week the children may obtain Public Library books at the House, for there is no branch library nearby. A total of forty-five classes, whose subjects include music, sewing and many crafts for both children and adults, are conducted by volunteers, WPA and NYA employees. The play school, outdoor games, band concerts and social affairs at the House offer these people a chance to forget the worries of poverty and illness that are constantly dogging them.

The Neighborhood House, under its director, the Rev. George V. McCausland, is a real social force in Columbus and keeps the needs of the

When work is over, there is music for the youngsters on occasions. (Below)



Woodworking is another way that St. Paul's House keeps minds and hands of colored boys in the neighborhood occupied. Above is such a group.

"Panhandle District" always before the public. Through its influence the tuberculosis clinic was started. Eighty-three positive cases were found among fewer than four hundred boys and girls tested, and many of the sick children are now being cared for at the Tuberculosis Sanatorium. Recently an evening clinic for the treatment of venereal diseases was opened in a nearby church basement. Credit for its origin belongs to St. Paul's House and to a council appointed by the city government.

Much of the influence of the House in Columbus affairs is the result of the director's civic-mindedness. Mr. McCausland is a member of nearly a dozen boards, councils, and other agencies that are aimed to solve the problems of delinquent or needy persons. He has campaigned for the opening of more settlements and recreation centers in the district.

In its role of coöperator, the Neighborhood House works with many other agencies. By a special arrangement with the Juvenile Court, delinquent and pre-delinquent children are selected for special help. The free milk by which the House is able to save lives is donated by the Charity League of Columbus and is given by the House to families recommended by the Tuberculosis Society.

Among the chief attractions for children are the frequent hiking trips

that lead from St. Paul's House into the city parks or into the country. One hiking group each Sunday afternoon is led by a volunteer who attends a college at nearby Westerville. The student hitch-hikes into Columbus each week, gathers up his youngsters, leads them on an exciting excursion to a park and back, and then hitch-hikes to Westerville again. Often there are overnight hikes, an extra thrill for children who live their entire lives in the glare of street lights. One little boy, on his first camping trip, looked up at the sky and said: "Gee, I never knew there were so many stars."

St. Paul's Neighborhood House faces an enormous task. Working among families that cannot afford concerts, moving pictures, radios or automobiles, and cannot often see athletic events except those at the House, it must be entertaining. Located in an area that is most densely populated and highest in the rate of juvenile delinquency, it is fighting a long battle against physical and spiritual need. The House recently found an old man who had lived in the same home nearby for seventy years, and who said he could remember no good times in all his life. St. Paul's House is determined that the youngsters and adults among whom it is working will have no such recollection of the neighborhood.



# A Case of Success In Open Spaces

## CHILDREN PUT LIFE INTO THIS NORTH DAKOTA FIELD

CHILDREN'S voices are a welcome surprise to the Church in most of the North Dakota Red River Valley. Many years of forlorn childlessness have come to an end in three of the Church's missions. More than a hundred children have been brought to Church schools in the Grafton field, a section reputed to have "no Church children." More surprising is the discovery that two-thirds of these children were baptized in the Episcopal Church.

More than half of the youngsters are from farms, many heretofore regarded as isolated from Church life. Only a beginning has been made in reaching a great group of unchurched youngsters.

The Grafton field includes four chapels, St. James' Church, Grafton; St. Peter's, Park River; Church of the Redeemer, Bathgate; and St. Luke's, Walshville, out on the prairie, and is in charge of the Rev. Chilton Powell.

The work began with a vacation Church school. Central to the program was a simple service which the

children love and readily learn. Plenty of physical activity was provided in baseball and outdoor games, besides a daily trip by truck or car to the nearest swimming hole.

children are only an incision into the religious education problem in small missions" says Mr. Powell. "From this initial effort two complete Church school programs are now emerging.



The girls keep busy too, as indicated by the above group. They have undertaken to learn the fine art of sewing, as part of their Church training.

Instruction for the older children was intensive, connecting everyday child life with acts of worship, and these acts of worship with the liturgy of the Holy Communion. It is hoped that in another year the children will be able to use the Communion as a perfect expression of their own experience of God in daily living. Graded classes, Bible stories, guessing games concerning Church furnishings, vocabulary reviews, recordings of church music, plenty of pictures, the beginnings of altar guilds, acolyte training, and choir work, even landscaping, planting, and care of the church property added to the program of instruction.

The initial experiment for this sort of school in North Dakota was the work of Miss Agnes Hickson, U.T.O. worker among isolated Church people in the District of North Dakota. Hearty coöperation from loyal Church people in every mission made the program effective.

"Summer Church schools for rural

Here's a typical chap among those whom the Church is interested in the Red River Valley of North Dakota. He is hard at work on a project all his own. Notice the milk can on which his piece stands.

The whole work is supplemented by the Church school by mail.

"Decreasing families, shift of population, influx of European Roman Catholic and Lutheran stock, and the intermittent ministrations of the Episcopal Church have enervated the missions and driven people to seek training for their children elsewhere or nowhere. The resulting inertia can only be overcome by consecrated and unremitting labor. False popular conceptions that the Episcopal Church is exclusive, or is only a church for English people, mar the community appeal.

"As with most Churchmen, the greatest needs are spiritual. Physically the missions are constantly handicapped by lack of supplies. Church school material, books on the Church, pamphlets, tracts, Forward Movement literature, religious pictures, recordings of religious music, two fonts, some rich fabric for a dossal, altar supplies and linens are only a few of the needs."

This small segment of a mission endeavor requires an average of twenty-six additional church services

(Continued on page 32)





(Above) The Rev. Daniel G. C. Wu, head of the True Sunshine Mission in San Francisco, with two of his boys. Hundreds, even thousands, have been aided by Mr. Wu.

## Sunshine in San Francisco Chinatown

WHERE the curling eaves of Sing Fat's famous store look amiably over the square tower of St. Mary's Church, tourists step carefully down the steep streets of San Francisco's Chinatown. Out of a thousand tourists few if any will know about one of the community's finest residents, a clergyman, a teacher, a wise friend to thousands of young Chinese, a Chinese himself—the Rev. Daniel G. C. Wu.

Priest-in-charge of the True Sunshine Missions in San Francisco and Oakland, he is a delightful person and his influence is by no means confined to California or the United States but spreads far into China.

Girls in the Philippines and in far Western China are to benefit by the national missionary objective of the Girls' Friendly Society in 1940. The sum of \$2,000 is to be divided between the mission school for girls at Bontoc, P.I., and the purchase of a school truck for the Hankow diocesan schools now sojourning at Chennan in Yunnan Province.

This annual, or sometimes biennial, missionary gift of the G.F.S. has never failed to be paid in full. It is a free-will gift from American Church girls, over and above all budget items.

Once when his wife was visiting in China, she attended church in Peking, in Shanghai, in Nanking and Hongkong, and in each church she met former students and members of the San Francisco mission.

Mr. Wu was born in China in 1883. As a small boy he attended Iolani School in Honolulu and later graduated from the Oakland, California, high school. In 1912 he graduated from the Church Divinity School of the Pacific and was ordained deacon and later priest by Bishop Nichols of California whose son, now retired, was to give many years of service to China as teacher and suffragan bishop.

The Chinese mission in San Fran-

cisco was started in 1904. Mr. Wu began work there in 1907, before his ordination, and there he has served ever since. At least one family has had three generations under his care. He started a day school at once, and a night school which is invaluable to new arrivals from China and those unable to attend school by day. Christian teaching is part of the course. The work has far outgrown its present space.

With organists and vested choirs at both missions, the days are almost forgotten when Mr. Wu led all the singing. Once he started "Sun of My Soul" too high, and he is not the first to have done so! They had to start over again.

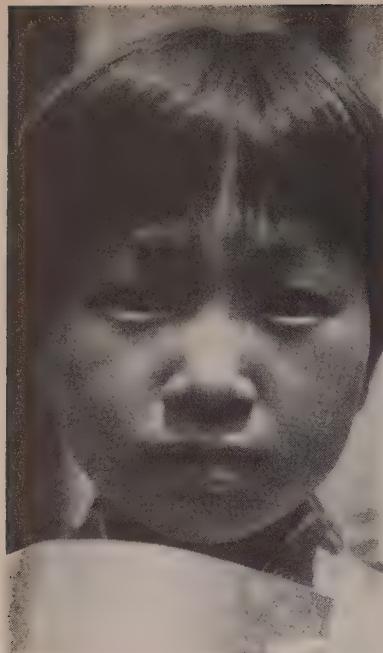
### 100 PER CENTERS

On the roll of 100 per centers go several more churches this month. Every vestryman at Trinity Church, Seneca Falls, N. Y., of which the Rev. Frederick W. Kates is rector, is a subscriber to *FORTH*. In the same group is All Saints' Church of Reisterstown, Baltimore, Md., according to the rector, the Rev. S. S. Johnston.

The Rev. Hulbert A. Woolfall, D.D.,

rector of St. Peter's Church in St. Louis, Mo., writes that his vestry has joined the growing list of 100 per centers, while a similar report comes from the Rev. Edgar Van W. Edwards in the rural parish of Trinity Church, Atmore, Ala.

The Presiding Bishop is anxious to hear of all other churches that have reached this mark.



Japanese youth awaits the call of the Church, says Miss Upton.

ONE million missionaries for the Orient today! If the idea seems unreasonable to an American reader, it does not seem so to one now living in Japan who has seen the need and has imagination large enough to think what might be accomplished. Miss Elizabeth F. Upton, an Anglican Churchwoman and free-lance writer, after many years of life in Japan knows its cities and its country villages, knows the resources and needs of the Church. She writes:

"If one million missionaries had been sent to the Orient there would not be one million Japanese soldiers in China today. The war is the sin of lukewarmness among Christians of today.

"Here in Japan missionary work is entering on a new era. The first missionaries have fulfilled their task.

Schools and colleges have been built, educated men have been trained in the theological schools, churches have been built, and the work of the Church in general is in Japanese hands. The Bible and Prayer Book and many other books have been translated. A Christian literature has sprung up, and Christianity has been given official recognition. The work of these early missionaries has been well done.

"But now is the time for a million missionaries to come and lay down their lives that *all* the people, not just the educated and those who have money and those who live in the large cities, may know of the love of God.

"Three-quarters of the population of Japan is said to live in the rural districts, and practically no Christian work is being done there. In the province or prefecture of Saitama, which is fairly typical of other provinces, there are four cities of over 30,000 inhabitants. All of these have three Christian churches, none of them with more than 100 members. Of the 48 towns of 5,000 to 30,000 inhabitants, only 15 have any kind of Christian work, while of the 313 villages of 2,000 to 5,000, not more than ten have ever heard the name of Christ.

"Until one has lived in a village it is difficult even to guess at the heroic struggle against poverty, disease, and vice that the people there have to face.

"Besides this there is work to be done among the children of the villages, as there are from 200 to 600 or more in every country school; if they can be reached the whole character of the village life can be changed.

"Some may think that the Japanese clergy should do this country work, but they are hardly enough to care for the city churches, where they are valiantly trying for self-support.

"Here in the Orient where there is so little money, the support of a clergyman is a drain on a small congregation. It means that a certain amount is asked from each member, so that the churches sometimes tend to become religious clubs for the well-to-do.

"The only way to keep this from happening and to keep the churches open to the poor as well as the rich is to have part of the money come into the church from outside sources, and to surround one central church with 10 to 15 mission stations in the country or in the slums.

"Really to build a mission station means that some one should go and give his life that a strong center should be formed.

"Never has the Orient needed love and friends more than at this time and never has there been a greater opportunity for advance. May the Church of Christ send forth its million missionaries!"

The Statue of Buddha, such as that below, is a frequent sight in Japan.



## Million Missionaries Are Needed in Japan

ENGLISH WRITER TELLS OF OPPORTUNITIES THERE



New members of the National Council are Mr. C. Jared Ingersoll (right), prominent Philadelphia businessman, and Dr. Frank W. Moore (left) of Auburn, N. Y. Both will assume their places on the Council at its meeting in New York on Feb. 13, 14 and 15.



## Name Two New National Council Members

MR. INGERSOLL AND DR. MOORE ADDED TO COUNCIL

ELECTION of two prominent laymen as members of the National Council and their acceptance of election is announced by the Presiding Bishop. They are: Mr. C. Jared Ingersoll of Philadelphia, and Dr. Frank W. Moore of Auburn, N. Y.

Mr. Ingersoll is chairman of the board of the Midland Valley Railroad, the Kansas, Oklahoma & Gulf

Railroad, and the Oklahoma City-Ada-Atoka Ry. He is a director of the Pennsylvania Railroad Co., the Mutual Assurance Co. and the University of Pennsylvania Hospital. He also is manager of the Girard Trust Co. and the Western Savings Fund Assn. of Philadelphia.

Dr. Moore is professor of homiletics and worship at Auburn Theo-

logical Seminary, and active in various church, civic and philanthropic endeavors. He served a distinguished ministry in the Presbyterian church before coming into the Episcopal church in 1930. He studied and worked for a time in England.

Both of these new Council members will assume places in the Council meeting Feb. 13, 14 and 15.

### C.M.H. NAMES EDITH BALMFORD

ANNOUNCEMENT of the appointment of Miss Edith Balmford, Weston, Connecticut, as National executive secretary of Church Mission of Help, Episcopal Church social service agency is made by Mrs. Theodore W. Case, New York, president of the organization.

Miss Balmford was, from 1930 to 1937, with the Juvenile Aid Bureau of the City of New York, the last two years of that period serving as case supervisor for the entire city. Previously she had been with the Girls' Service League and the Cardiac Vocational Guidance Service. During the World War she worked a year and a half in France with the Barnard College Overseas Unit, caring for French refugees during the war, and doing repatriation work after the war had ended.

A graduate of Barnard, Miss Balmford has a Columbia degree in sociology, and is a member of the American Association of Social Workers. In the field of case work she has had wide experience, mostly within the field of work with young people.

In accepting her appointment Miss Balmford said: "The position taken by the National Council Church Mission of Help in emphasizing its concern with the age group from 16 to 25 and its recognition of the importance of providing a counseling service for young people before they reach the breaking point in mental, physical or spiritual health, is the basis of my interest in this position. The other special problem with which this agency has concerned itself, namely, that of finding ways by

which the ministry of the Church can be brought into effective contact with young people is again a matter which is of increasing interest to the whole field of social work."

### 125,000 Copies!

More than 125,000 copies of "The Story of Our Prayer Book" have been distributed to Churchmen through dioceses, parishes, and Church organizations. The pamphlet was issued by Oxford University Press of New York to commemorate the 150th anniversary of the ratification of the Book of Common Prayer by the General Convention of 1789.

The largest order for "The Story of Our Prayer Book" was received from the Bible and Common Prayer Book Society of the Diocese of Albany, which took more than 10,000 copies for free distribution.



(Left) Chinese youngsters at the children's center in Wusih, being fed by the Church.

## Gain 11.5 Pounds in One Month

ONE little half-starved child has gained eleven and one-half pounds in one month under the care of the children's center opened by the Church of the Holy Cross, Wusih, China.

This Chinese city, about seventy miles from Shanghai, suffered a series of terrifying air raids. All the people who could get away fled for their lives; their homes were destroyed together with most of the industrial equipment of this large manufacturing center.

As a by-product of the relief work

now going on for the poor people who could not get away or those who have come back trying to start life again, the church and hospital staff have been feeding and teaching about seventy children, all they can find space or funds for, and limited to the neediest they can find. The families are those of business people formerly on salaries, now practically destitute.

A morning lunch of hot bean-curd milk and a noon dinner of cracked wheat and rice have produced spectacular improvement, in minds as well

as bodies. Miss Gertrude Selzer of the church staff is in charge. The people who cook the food have been on relief and are glad of even this small employment.

The children attend classes from 9 to 2:30 with time out for the two meals. The days start with a chapel service and there are Bible classes in the program. For some, it is their first contact with Christianity. At least two of the children go home and insist on family prayers at night with their widowed mother, a non-Christian to whom it is a new idea.

## Morehouse Co. Starts Layman's Magazine

*The Layman's Magazine* is the title of a new monthly edition of *The Living Church*, published by Morehouse-Gorham Co. of Milwaukee and New York. The edition will contain both

fiction and non-fiction and, according to Mr. Clifford P. Morehouse, who will edit it, will stress interests of the laymen of the Church.

The Presiding Bishop has given endorsement to the venture.

Mr. Morehouse explained that the new magazine, the first issue of which was scheduled for Feb. 1, will have stories by noted authors and will contain articles on personal religion, a news summary of the month in the religious world, a children's section with puzzles and pictures, reviews of books, movies, plays, music and radio; many illustrations and interesting articles on the work of the Church.

"*The Layman's Magazine* will be as modern as any of the popular magazines on the news stands today," according to Mr. Morehouse. "But in addition it will have the firmer

foundation of a moral base."

*The Layman's Magazine* will replace one of the regular editions of *The Living Church* which has been published weekly since 1878. The late Frederic C. Morehouse was for many years editor of *The Living Church* and was succeeded by his son, Clifford P. Morehouse who conceived and laid out plans for the new venture.

From a Veteran's Hospital, a dollar a month goes for the relief of Chinese refugees. It happened this way: First, the Hospital has an Episcopal Chaplain, who during his visits, distributes Forward Movement booklets. A disabled veteran read one of the booklets and was struck by the fact that three cents a day will maintain a Chinese refugee. So he wrote to the Church Missions House saying, "I have not much to give, but I do want to help. I will send you a dollar each month."

### Golf Ball Brings Church

A golf ball is partially responsible for a new church which shortly will be built in an Indian village in the Diocese of Dornakal, India. It all happened this way: Bishop Reinheimer (Rochester) was playing a round of golf with Willard Salter, layman of Rochester. Coming on the ninth hole which is a par 3, Mr. Salter birdied it and was so pleased he promised the Bishop \$25—the amount mentioned in a laymen's conference by the Rev. George Van B. Shriver, missionary in India, as necessary to erect a village church.

# Washington and the Cherry Tree Story

PARSON WEEMS HAD MUCH TO DO WITH IT

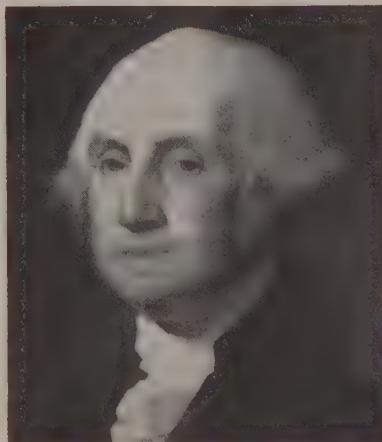
ON THE shadowy borderline between fact and fiction a man planted a cherry tree in the year 1806, and the tree has since spread its branches over the whole literate world. The man was Mason Locke Weems and the place where he planted it was in the fifth edition of his Life of George Washington.

Born in Anne Arundel County, Maryland, 1759, Weems studied medicine or surgery in England. He next studied for the ministry, and this is where he has a real claim to attention for he and a companion, Edward Gantt, are said to have been the first young men from America to receive Anglican ordination after the country became independent. As there were no bishops in America, all ordinations of necessity had taken place in England. Mr. Weems was ordained deacon Sept. 5, 1784, by the Bishop of Chester, acting for the Bishop of London, and priest only a week later, by the Archbishop of Canterbury. Returning to the United States he worked in Maryland and Virginia for about eight years, "probably with more zeal than discretion," it is said.

He took to editing and printing, then to writing and then, really getting into his stride, to selling books and pamphlets. In those early years, before the time of bookstores and mail order houses, when American printers and publishers were barely started on the sweeping upward curve of their career, selling of books took place largely by advance subscriptions. Mr. Weems happily described himself as a subscriptioneer.

His general activity crystallized in 1794 into an official relation with one publisher, Mathew Carey of Philadelphia; which lasted 31 years until the death of Weems in Beaufort, S. C., in 1825.

Carey handled Weems' own writings and Weems thus became as Burton Rascoe has pointed out, one of the first authors if not the first, on



George Washington

a modern royalty basis. This and the fact that he was a best-seller of his day may constitute an additional claim to fame.

Best of all, however, is his record as a letter-writer. Mrs. Roswell Skeel, Jr., from whom most of this information comes, has published two volumes of his letters to Carey which are delightful reading, partly as a reflection of contemporary life but more as the racy comments of a person in a very active state of mind.

About Weems' most famous biography—Washington died in December, 1799, and in January, 1800, Weems wrote Carey that he was ready and eager to write a life of the

first president which, he said, obviously would have a timely and popular appeal. He was correct, to the tune of seventy editions, twenty-eight of them during his lifetime. Thirty years after it first appeared, young Abraham Lincoln was borrowing a copy.

As for that cherry tree. It would be a piquant matter if one could say that, in telling a tale about truth as a virtue, Weems himself had invented the story but he says he received it from "a lady." The story even then may have been thirty years old for a pottery mug still exists which has "G.W. 1776" scratched on it above a picture of a youth with a hatchet and a broken tree. Anyhow, Weems does not say the story is true. The title page of the cherry tree edition of his book reads in part: "The Life of Washington the Great, enriched with a number of very Curious Anecdotes, perfectly in character . . ." The story is on page 9, when Washington was six years old. It reads:

*George, said his father, do you know who killed that beautiful little cherry tree yonder in the garden? This was a tough question, and George staggered under it for a moment; but quickly recovered himself; and looking at his father with the sweet face of youth brightened with the inexpressible charm of all-triumphant truth he bravely cried out, "I can't tell a lie, Pa . . ."*

## George Washington's Prayer

Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee; through Jesus Christ our Lord. Amen.

**I**N VIENNA today a 50-year-old artist, whose famous brush has been stilled by race prejudice, lives only in the hope of admission to a free country where he will again be able to paint.

Though a Protestant, this artist is of Jewish ancestry. In 1933 he was forced to leave his Berlin studio, where he had painted for an Emperor, and return to Vienna. In 1938 he had to give up painting altogether. With his wife, a "pure Aryan," and his grown son, he is seeking to come to the United States. Every day, as hope fades, he grows more and more discouraged. His friends in this country are chiefly penniless refugees.

The Vienna painter is one of a great number of persons for whom help is being sought by the Episcopal Committee for Refugees and its new secretary, Miss Edith Denison. Some of the refugees—mainly from Germany, Austria, and Czechoslovakia with a few from Poland—are within the quota allowed but need affidavits from people here. Others already have left their native land and are stranded in Norway, the West Indies

# Artist's Brush Stilled

## REFUGEE PRESENTS EXAMPLE OF TRAGIC EVENTS IN EUROPE

and other stopping places, also awaiting affidavits to allow them entrance into the United States.

Miss Denison has found wide evidence of interest in refugees on the part of Church people. A Wisconsin business man asked for the names and qualifications of twenty-five refugees, whom he wished to take as his responsibility. As he travels around the state he is attempting to interest others in the welfare of particular refugees.

A well-educated German has created widespread interest in the needs of his fellow refugees by a speaking tour in Western Massachusetts, where he was sent at the request of Bishop Lawrence. He has been a popular and appealing speaker.

Another offer of aid came from the Margaret Hall School in Versailles, Ky., which established a scholarship in memory of Dr. Frank Gavin for his interest in justice for the Jews. The school sought a Christian refugee child with some Jewish blood. Luise was located through the American Committee for Christian Refugees and has received permission to come to America.

Through small collections and gifts from individuals the Episcopal Committee has been able to send \$100 to a German family stranded in Port au Prince, Haiti, while awaiting entry into the United States. The family had been forced to live on

about \$3 a week for some time until this help came.

Miss Denison tells of a young assistant pastor and his wife who want to take a woman or girl of any nationality or race to do housework on a livable salary. They are even willing to overcome the barrier of a foreign language, though they speak only a little French. The refugee secretary has hopes of filling this opening. Between 85 and 90 per cent of the refugees now in this country are professional people, she says, and though they are willing to try any work they are not all qualified for domestic service.

Through her office at the Church Missions House in New York City Miss Denison has obtained layettes for nearly a dozen babies born to refugee mothers. Aid in this project came from the Church Mission of Help and the Salvation Army, which have been coöperating with the Episcopal Committee.

Miss Denison receives word of the refugees and gives them aid through four committees that represent three different religious groups. These are the American Friends' Service Committee, a Quaker organization; the National Refugee Service, which represents the Jewish faith; the Committee for Catholic Refugees, and the American Committee for Christian Refugees.

Because she wanted it used for "God's House," an Indian woman has sold to Bishop Kemerer (Diocese of Duluth, Minn.) an acre of land in a strategic location next the Indian school, for ten dollars. A new Indian mission has been started with 116 members.



A refugee mother (left) with her baby, thousands of whom are seeking places to live after escape from Central European countries.

# 500 Years of Service

## FOURTEEN IN CHINA MISSION HAVE SERVED LONG PERIODS

Bishop Graves, who has served fifty-eight years in China.

A GROUP of fourteen people met for tea the other day in Shanghai. Together they represented over 500 years of service as missionaries in that diocese. In 1909 Miss Annie Cheshire, daughter of the then Bishop of North Carolina, arrived in Shanghai and later married A. W. Tucker, M.D., of St. Luke's Hospital. With the exception of two now on furlough, the Rev. and Mrs. H. A. McNulty, all the missionaries who were in Shanghai in 1909 and are still on the staff gathered to mark the 30th anniversary of Mrs. Tucker's arrival.

There were fourteen present: the

Tuckers; Bishop Graves; the Rev. Dr. F. L. Hawks Pott, head of St. John's University, and Mrs. Pott; the Misses Elizabeth and Lucy Graves; Mrs. W. H. Standring, director of a training work among women in and around Soochow; the Rev. Dr. Cameron F. MacRae, chaplain, St. Luke's Hospital; Dr. and Mrs. Claude M. Lee, St. Andrew's Hospital, Wusih; Dr. Ellen C. Fullerton, St. Elizabeth's Hospital; the Rev. Dr. Montgomery H. Throop, St. John's University; and Mr. M. P. Walker, treasurer of the American Church Mission in China.

Bishop Graves' record of service



is longest, with 58 years, but the average length of service for the whole group was 39.

There are some other long records in the dioceses of Anking and Hankow: Bishop Huntington, 1895, and Dr. H. B. Taylor, 1905, Anking; the Rev. Robert E. Wood, 1898, Deaconess Gertrude Stewart, 1906, Messrs. R. A. Kemp, 1906, and E. P. Miller, 1908, in Hankow. Not to mention a number of "old China hands" still active elsewhere in the Church, Bishop Littell, China 1898, the Rev. Dr. Arthur M. Sherman, China 1899, the Rev. Thomas P. Maslin, China 1903.

### Escape

(Continued from page 10)

feverish activity, moving closer and closer to the hulk's edge, ready to leap as soon as it was within a foot or two. Tsung-mai and her mother found themselves not so far back as they had feared and clinging to each other and the child, they pushed forward, the danger before them no worse than the danger behind them.

Tsung-mai put Ong-mai over the railing and still holding her hand turned to help her mother. A tall figure in dirty blue coolie gown and smocked country apron was already boosting her over. His basket pressed against Tsung-mai and she put her hand on it to push it away. Strong, slim fingers gripped her arm and she looked up in the dimness to see the sunbrowned face of her husband. The widening of his eyes warned her from exclaiming but the little group of four huddled closely on the narrow deck, united.

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# St. Luke's, Manila, Advances

## OTHER NEWS FROM ABROAD

By John W. Wood

(Left) Two mothers with their babies, one-time patients at St. Luke's Hospital Manila.

ince of Cotabato on the Island of Mindanao.

Brent Hospital in Zamboanga and St. Theodore's Hospital in Sagada, as well as Brent School and Easter School at Baguio are staffed by native nurses trained at St. Luke's. Scores of St. Luke's graduates are now scattered through the Islands employed in responsible positions.

\* \* \*

**In the Midst of Destruction.** Changsha, the hoary capital of the Province of Hunan in Central China, has suffered from fires which destroyed a large part of the city. It has also known the horrors of bombing from the air. In the face of all this destruction our Trinity Church has been preserved. The Chinese clergyman in charge tells me that while all the buildings surrounding Trinity were burned the church majestically stands in the midst of destruction as the place for worship and teaching. Moreover, it has been used as a refuge during air raids. The work of instructing inquirers for Christian baptism goes on. Three hundred children are enrolled in a primary school, meeting in badly damaged houses. The International Relief Committee, of which our Chinese clergyman is a leader, has maintained gruel kitchens, feeding from 3,000 to 5,000 persons a day. The Church is a center from which tea is served to the street people.

\* \* \*

**Outpost in Panama Canal Zone.** Coco-Solo is a community of West Indian Negroes near the Atlantic end of the Panama Canal. They worship in a government chapel under the leadership of the government chaplain. A number of Navy people including officers and enlisted men attend the services. Some of the West Indians who have been brought up in the Church of England feel that their services can hardly be complete without an eagle lectern. But the congregation is unable to provide for the cost of that equipment.

The Rev. Robert Jackson, rector of the Church of Our Saviour, was speaking to me the other day about this congregation and asked whether I knew of any unused

eagle lectern that some American parish would be ready to give to that congregation of eighty people, or more, holding an outpost for the Christian Church. One knows that it is just possible that somewhere in this country there is an eagle lectern stored away because a congregation has either purchased or has been given a lectern better than the old one.

\* \* \*

**Bibles in China.** War has brought the production of books in China to a standstill. One of the American activities feeling this condition most severely is the China agency of the American Bible Society. The work of the year shows a falling off of 365,000 Bibles or portions thereof as compared with the circulation of the previous year. Nevertheless, Bibles, Testaments, and Gospels, have been printed at the rate of 20,000 copies per month. Even from distant and battered Chungking, comes word that more books were sold in one month in 1939 than in the whole of 1938. This might be accounted for in part by heavy migration of Christian Chinese from East China.

One truckload of Bibles moving west from Hongkong to southern China, plunged into a river. Later the books were rescued and artificially dried in a Hankow egg-packing house. Many were rebound, and so eager were the people of Central China to possess the Bible, that every book was sold. Missionaries scoured their shelves for extra copies. Shopworn, wrongly bound, worm-eaten books were all put into circulation.

\* \* \*

**War Doesn't Stop Quota Payment.** One would think that if any people had a right to say "It can not be done" it would be the Church people of the Diocese of Hankow, with regard to their quota of \$1,600 Chinese Currency, for the work of the Board of Missions of the Chung Hua Sheng Kung Hui. Bishop Gilman tells me that in spite of adverse conditions, loss of homes, business and many other disasters, the members of the diocese have made up the quota for the year 1939, and they did it three months before the year ended.

THIRTY-FIVE years ago Bishop Brent impressed by the medical needs of Americans, as well as the native people of the Philippine Islands, established what he called the "University Hospital." He planned that it should be started and maintained by gifts from American universities, in which the Bishop himself was well known as a spiritual leader.

Some of the universities did contribute to the building fund, but the responsibility, so far as help from the United States is concerned, has passed largely to the Domestic and Foreign Missionary Society. The University Hospital has become St. Luke's, Manila, and has more than fulfilled Bishop Brent's hopes for useful service to people of many races.

In a year, patients admitted to the Hospital numbered 3,819. Of these about 70 per cent were Filipinos, 14 per cent were Americans, and the remainder included Chinese, Japanese, British, Swiss, Syrian, Russian, and Indian Sikhs. The dispensary cared for 48,396 patients.

One of the best features of St. Luke's has been the Nurses Training School, where sound Christian teaching has been given, in addition to professional training. The average number of pupil nurses is 75. They work under the direction of a number of Filipino graduates and five American nurses trained for special responsibilities. Miss Lillian Weiser, of the Diocese of California, has for a number of years been the efficient superintendent of nurses.

Among the native nurses, there are representatives of the Igorot people from the Mountain Province, the Mohammedan Moros from Zamboanga, 500 miles to the south, and at least one young woman representing the Tirurai people of the Prov-

# Changes in Chinese Bishops are Made

L. R. CRAIGHILL NAMED TO SUCCEED BISHOP HUNTINGTON

THE Rev. Lloyd R. Craighill of the Diocese of Anking, China, has been nominated by the House of Bishops of the Chinese Church (Chung Hua Sheng Kung Hui), to



The Rev. Lloyd R. Craighill

succeed the Rt. Rev. Daniel Trumbull Huntington, D.D., who has submitted his resignation to the Presiding Bishop.

The nomination of Mr. Craighill will be presented to the House of Bishops when it meets next fall in Kansas City in connection with the General Convention. At that time,

(Continued from page 9)

ing the work of the Church in such fields as education, medicine, and international relations. The second part of the program was the exhibition of the model city and posters dealing with the Church's work in cities which had been set up in another part of the parish house. On this occasion the parish house was filled with parents and children. The Lenten Offering carried a missionary message to all age groups in that parish.

In all parts of the country Church school leaders are using the Lenten Offering to develop Churchmen and Churchwomen who gladly share in the larger work of the Church because they know what it is all about.

Bishop Huntington's resignation will be offered.

Mr. Craighill has been a missionary in China since 1915, and has been largely instrumental in the development of the two stations of the Church in Nanchang.

The China Bishops have accepted the resignation of the Rt. Rev. Francis L. Norris, D.D., Bishop of North China and President of the House of Bishops of the Chinese Church; of the Rt. Rev. John Hind, D.D., Bishop of Fukien; and of the Rt. Rev. Ing-Ong Ding, D.D., Assistant Bishop of Fukien.

The vacancy that will be caused by the retirement of Bishop Norris in 1940 was filled by the transfer, with the approval of the Archbishop of Canterbury, of the Rt. Rev. Thomas

Arnold Scott, D.D., Bishop of Shantung.

As a successor to Bishop Hind, the Bishops nominated the Assistant Bishop, the Rt. Rev. Christopher Birdwood R. Sargent, D.D.

At the request of the Rt. Rev. Ronald O. Hall, Bishop of Hong-kong, Victoria, the Bishops elected the Rev. Y. Y. Tsu, Ph.D., of the Diocese of Shanghai, to be a second Assistant Bishop in Bishop Hall's vast diocese.

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Hartford Courant Photo

Day laborers, contractors, artisans and masons—workmen who had shared in the building of the beautiful chapel of Trinity College, Hartford, Conn., gathered recently at the chapel on the anniversary of the day the last stone was laid. A service of commemoration and thanksgiving was presided over by the Rev. Remsen B. Ogilby, president of Trinity. Above, part of the group of sixty-one is shown looking at a section of the chapel. President Ogilby pointing. This reunion is annual.

### Christianity's Answer

CHRISTIANITY'S answer to world problems is provided in three program leaflets just published by the Youth Commission of the National Council. The first, "Understanding Each Other," has to do largely with racial hatreds of the present time and the refugee problem. "Making Democracy Work," the second pamphlet, suggests how best the people of many races, classes and occupations can live together in freedom and peace. The third pamphlet, "Being a World Christian," seeks to answer the question of how intelligent Christian citizenship answers the present world challenge. The set may be had from the Book Store at 75c.

### Lenten Adventure

A DVENTURE is the keynote of a Lenten program for parents and children of the Diocese of Colorado worked out by Bishop Fred Ingle and the Colorado Diocesan Council. It will start on Ash Wednesday, Feb. 7, and carry on for seven consecutive Wednesdays.

Around-the-family-dinner-table discussions of topics intimately related to the perplexities of the times feature the program. Discussions are to be keyed to the understanding of children. Each is accompanied by an appropriate Bible reading and brief prayers and on each Wednesday evening the children will be given some bit of personal service.

### Hymnal for Youth

Two Churchmen, Caroline B. Parker and G. Darlington Richards, F.A.G.O., organist of St. James' Church, New York, are responsible for *The Hymnal for Boys and Girls* (New York, Appleton-Century, cloth \$1.10; words only, 40c. Special prices in quantity).

Prepared especially for primary and junior children, it is the kind of hymnal

for which many parish leaders are asking. Containing many hymns from the Church Hymnal, the book draws largely from sources providing more suitable hymns for children.

In addition to the 88 hymns for juniors, the 57 for primary children, doxologies and chants, there is a section containing hymns for use with junior choirs.

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# Stiff Competition for Church in Honolulu

WITH all the dignity and colorful circumstances which one might covet for the Church, a new and costly Shinto shrine has just been dedicated in Honolulu. Through downtown streets gay with banners and lanterns the procession of priests in their robes marched on Sunday morning, attended by hundreds of the Japanese community in western or Oriental dress. The new shrine is near St. Luke's and St. Elizabeth's Missions.

Not long ago, reports the Bishop, the Rt. Rev. S. Harrington Littell, a new Buddhist temple was also completed near St. Luke's and announcement is now made of land purchased for still another Buddhist temple, to cost \$200,000, with language schools and all other adjuncts of Japanese temple life.

All this activity, the Bishop indicates, is partly evidence of strength and nationalistic fervor on the part of the Japanese, notably among the conservative 35,000 elderly people to whom American citizenship is not open. It is also evidence of weakness, of the reported inability of either Shintoism or Buddhism to make much headway among the younger Japanese.

Hawaiian-born babies are American citizens, be their parents Japanese or anything else. They grow up in surroundings essentially American even though their conservative parents may send them to Japanese

language school after hours and may instill into them the rich heritage of Japanese culture which is rightly theirs.

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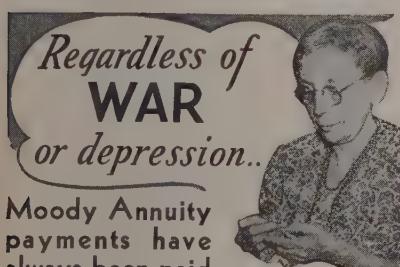
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(Continued from page 20)

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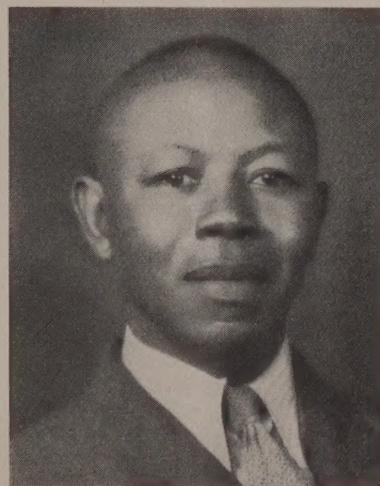
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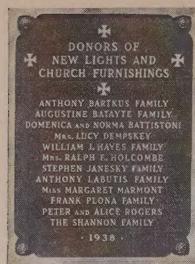
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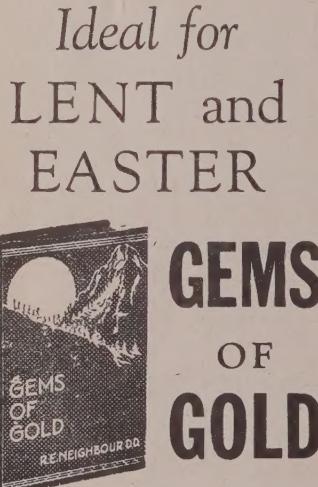
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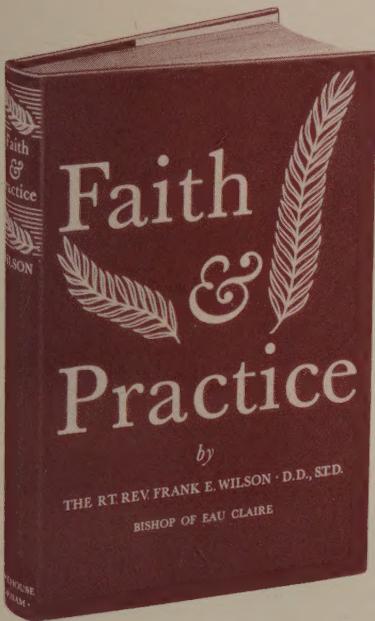
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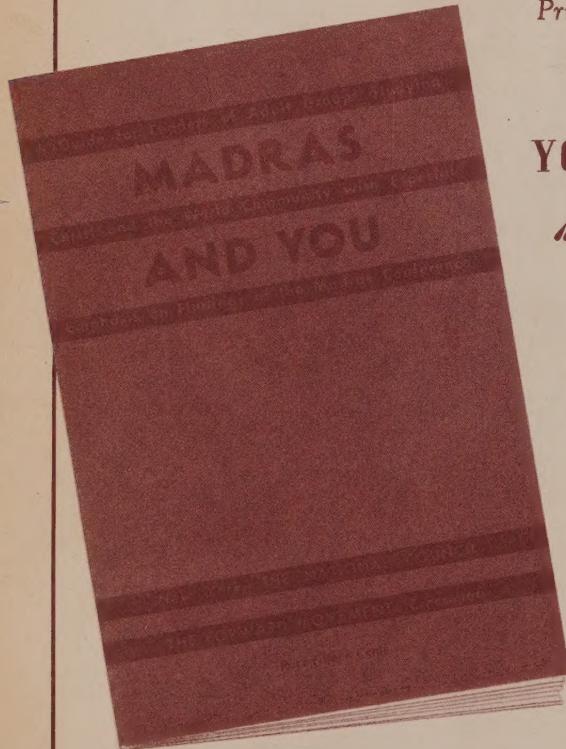
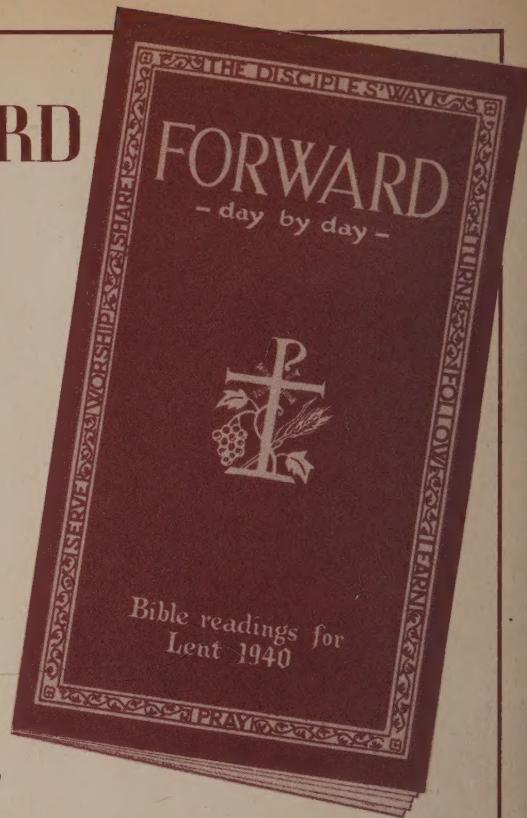
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